



THE SOUL'S IMMORTALITY

An interesting sermon by Cardinal Gibbons on an important fact.

His Eminence Cardinal Gibbons recently delivered an interesting sermon on "The Immortality of the Soul," of which the following is a verbatim report:—

There is but one Being that is absolutely immortal. One alone that is everlasting, that has no beginning, that will have no end—and that Being is God. "In the beginning, O Lord," says the Psalmist, "Thou foundedst the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and all of them shall grow old like a garment; and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the selfsame, and Thy years shall not fail." "I am the alpha and omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty."

Go back in spirit to the twilight of time. Contemplate the early dawn of creation before the earth assumed its present form, when all was a chaos. Even then God was in the fulness of life; "and the Spirit of God moved over the waters."

Look forward through the vista of ages to come, when the heavens and earth shall have passed away, even then God will live. He will survive this universal wreck of matter.

Let us now look at man. What a strange contrast is presented by his physical and spiritual natures! What a mysterious compound of corruption and incorruption, of ignominy and glory, of weakness and strength, of matter and mind! He has a body that must be nourished twice or thrice a day, else it will grow faint and languid. It is subject to infirmities and sickness and disease, and it must finally yield to the inevitable law of death.

What is each one of us but a vapor that rises and melts away, a shadow that suddenly vanishes! A hundred years ago we had no existence; a hundred years hence we shall probably be forgot.

Let us now contemplate man's spiritual nature. In a mortal body he carries an immortal soul. In this perishable mass resides an imperishable spirit. Within this frail, tottering temple will never be extinguished. As to the past, we are finite; as to the future, we are infinite in duration. As to the past, we are creatures of yesterday; as to the future, we are everlasting. When this house of clay will have crumbled to dust, when this earth shall have passed away, when the sun and stars shall grow dim with years, even then our soul will live and think, remember and love; for God breathed into us a living spirit, and that spirit, like Himself, is clothed with immortality.

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, today, and forever. The soul has intellectual conceptions and operations of reason and judgment independent of material organs. Our own experience clearly teaches us this important point. Our mind grasps what the senses cannot reach. We think of God and of His attributes, we have thoughts of justice and of truth, we perceive mentally the connection existing between premises and conclusions, we know the difference between good and evil. Such a principle being independent of matter in its operations, must needs be independent of matter also in its being. It is, therefore, of its nature, subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished with that of the body.

All nations, moreover, both ancient and modern, whether professing a true or a false religion, have believed in the immortality of the soul, how much soever they may have differed as to the nature of future rewards and punishments, or the mode of future existence.

Now, whence comes this universal belief in man's immortality? Not from prejudice arising from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth and who have never had intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice, and an inveterate abhorrence of falsehood and injustice.

Not only has mankind a firm belief in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity. This desire is so strong in man that it is the mainspring of all his actions, the engine that keeps in motion the machinery of society. Even when he commits acts that lead him to misery, he does so under the mistaken notion that he is consulting his own happiness.

Now God would never have planted in the human heart this craving after perfect felicity, unless He had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but He would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it. As He has given us bodily eyes to view and enjoy the objects of nature around us, so has He given us an interior perspective of immortal bliss, that we may yearn for it now and enjoy it hereafter.

It is clear that this desire for perfect happiness never is and never can be fully realized in the present life. Neither riches, nor honors, nor pleasures, nor knowledge, nor the endearments of social and family life, nor the pursuit of virtue can fully satisfy our aspirations after happiness.

Combine all these pleasures as far as they are susceptible of combination. Let each of their sources be augmented a thousandfold. Let all these intensified gratifications be concentrated in one man, yet will he be forced to exclaim: "Vanity of vanities, and all is vanity!" The more delicious the cup, the more bitter the thought that death will dash it to pieces.

Now, if God has given us a desire for perfect felicity, which intends to be one day fully gratified; and if this felicity, as we have seen, cannot be found in the present life, it must be reserved for the time to come. And as no intelligent being can be contented with any happiness that is finite in duration, we must conclude that it will be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality is not worth living. "If a life of happiness," says Cicero, "is destined to end, it cannot be called a happy life. . . . Take away eternity and Jupiter is not better off than Epicurus."

Without the hope of immortality the condition of man is less desirable than that of the beast of the field.

But if our unaided reason assures us that our soul will live beyond the grave, how much more clearly and luminously is this great truth brought home to us by the light of Revelation; for the light of reason is but as the dim twilight compared with the noonday sun of Revelation. How consoling is the thought that the word of God comes to justify and sanction our fondest desires and aspirations for a future life!

"The souls of the just," says the Book of Wisdom, "are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seem to die, and their departure was taken for misery. . . . But they are in peace, and their hope is full of immortality."

Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body which is from man, man may take away; but the soul, which is from God, no man can destroy. "The dust shall return to its earth from whence it was, and the spirit returns to God who gave it." "For we know that if our earthly house of this dwelling be destroyed, we have a building from God, a house not built with hands, everlasting in the heavens."

The Scripture also declares that the blessed shall be rewarded with never-ending happiness, exempt from all pain and misery: "God shall wipe away all tears from their eyes; and shall be no more, for the former things are passed away."

The beatitude of the righteous will essentially consist in the vision and fruition of God: "Blessed are the clean of heart, for they shall see God." "We know that when He shall be manifested, we shall be like Him, because we shall see Him as He is." We can form no adequate idea of the felicity of the saints, for the Apostle tells us, it is above the power of the human conception: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for those who love Him." As well might one born blind attempt to picture to himself the beauty of the landscape, as for the eye of the soul to contemplate the supernatural bliss that awaits the righteous in what is beautifully called "the land of the living."

Not only shall the soul possess eternal rest, but the body, companion of its earthly pilgrimage, shall rise again to share in its immortal bliss. Fifteen hundred years before Christ, Job clearly predicts the future Resurrection of the dead as he gazes with prophetic eye on the Redeemer to come: "I know," he says, "that my Redeemer liveth, and in the last day, I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God." And the prophecy of the Patriarch is amply confirmed by our Redeemer Himself: "All who are in the graves shall hear the voice of the Son of God, and they who have done good, shall come forth unto the Resurrection of life."

"The body," says St. Paul, "is sown in corruption, it shall rise in incorruption; it is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body. . . . For this corruptible shall put on incorruption; and this mortal shall put on immortality. But when this mortal shall have put on immortality, then shall be brought to pass the saying which is written: Death is swallowed up in victory."

Whether our immortality will be happy or miserable rests with ourselves. It rests with ourselves whether we shall be, as the Apostle Jude expresses it, "wandering stars for whom the storm of darkness is reserved for whom the stars are destined to be ever," or whether we are destined to be bright stars shining forever in the empyrean of heaven, reflecting the un fading glory of the Sun of Justice. O let us not barter an eternal happiness for a fleeting pleasure! Let us strive by a good life to obtain a blissful immortality. "What things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the Spirit, of the Spirit also shall reap life everlasting."

Faith in the Family.

One of the most intelligent women, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard of the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumber, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wisest, and the restraint was the strongest for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had fed their bodies from her own spirit's

life" who had taught their feet to walk, their tongues to speak and pray, and utilized their consciences with the great lights of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.

THE LIGHT OF THE FAITH.

Result of Earnest Prayers to the Divine Eucharist.

The Story of the English Family's Conversion to Catholicity—The Church's Ancient and Divine Origin Illustrated in the Cathedral Wreathed From Her by the "Reformers."

An English family became converts to the Catholic faith about fifteen years ago. Previous to their conversion they had ever shown themselves among the most fervent members of Anglican communion. They were regular in their attendance on religious services, charitable to the poor, liberal in supporting their minister, and generous contributors to all parochial funds.

One day it crossed the mind of Mrs. E.—that the Catholic doctrine of the Real Presence was divine, and she felt something mysteriously impel her to become what she called a "Papist." She laughed outright at the idea, wondering how it could have occurred to her, and banished it as a singular notion. But the "melancholic thought," as she believed it to be, would not be chased away; it pursued her night and day during two whole months and at last produced sleeplessness, loss of appetite and occasional dejection of mind.

Her husband became seriously alarmed. Medical advisers were summoned but they could find no organic disease, nor any evident cause for low spirits. Mrs. E.—did not disclose her interior torment, but after some time she asked Mr. E.—a permission to consult a doctor living in London. Her request was, of course, readily complied with. However, it was not her intention to consult a doctor in medicine; she wished to confer with a noted Protestant clergyman. He received her kindly and she explained fully her remarkable state of mind.

"Reverend sir," she said, "tell me the worst things you know about Popery, please; paint it in its most hideous colors, so as to put it out of my head and heart forever."

"Madam," was the reply, "you are well educated—perfectly capable of convincing yourself without my aid. Besides, in your present excited condition, I should be reluctant to undertake such a task."

Amazed at this reply Mrs. E.—resolved to seek out a Catholic priest, and learn from one of its ministers precisely what the Church believes. Without delay she hastened to the chapel of the Jesuit Fathers in a distant quarter of London. Looking around to assure herself that she was quite alone, she prostrated herself on the pavement before the altar, saying: "My Lord and Saviour Jesus Christ, if thou art really present here, as the Catholics believe, have mercy on me and restore my peace of mind!"

No sooner had Mrs. E.—uttered this sincere invocation than a "peace beyond understanding" filled her mind and heart. Tears of joy gushed from her eyes, and she felt a sweet assurance that this change came from the Most High. She remained some time rapt in prayer, then repaired to the presbytery, and asked to see the Rev. Superior. To him she freely disclosed her experiences, and humbly asked what she ought to do. According to his counsel she telegraphed to her husband that she would like to remain about ten days longer. During this interval she studied the doctrines and duties of Catholicism, made a short retreat, and received conditional baptism.

Peace having been restored to her, her strength revived; she regained her lost appetite, slept soundly, and returned home in her usual health. Her family were overjoyed to see her again; but when she announced that she had become a Catholic during her absence, they were plunged into grief. The notion of hearts that had hitherto existed in the household was entirely destroyed, and Mr. E.—declared to her that the "pervert" had put an end to the charms of existence. "Go to Mass on Sunday if you must," he added; "but that day, formerly so full of heavenly joy, will be a day of mourning for the rest of us." It was his turn to become melancholy, and he thought there was good reason to be so.

One Sunday Mr. E.—declared that for a change of scene he would go to Lincoln, and attend service in the grand old Cathedral. Mrs. E.—attended the village church as usual; and the mass was offered for her husband's conversion. Just before the Canon, the priest turned to the congregation and earnestly begged prayers for light to enter the soul of one whose conversion might have grand results.

The Cathedral of Lincoln, as is well known, is next to Westminster Abbey, one of the most splendid monuments of ecclesiastical architecture in England. Its grandeur impressed Mr. E.—profoundly, and while contemplating the plan of the noble pile, the thought suddenly came to him; "This magnificent church surely expresses a belief in the Real Presence; it was erected in the eleventh century hence that must have been the belief of Christians before the time of Luther and Henry VIII." Overwhelmed with this idea, he returned ferreting out the truth.

Church. Returning home, he greeted his wife with unusual tenderness, and while seated in her car: "I too am a Catholic!" Happiness was again restored to that favored household; but it would require many a page to tell of persecutions, contempt, neglect on the part of friends and relatives. The family was thought to have disgraced itself forever. This was a trial, to be sure, but before long it passed over.

To testify his gratitude for the conversion of the family Mr. E.—built a beautiful church, entirely at his own expense, in the town of S.—, and for the last twelve years he has gone thither on foot, a distance of five miles, to pay his homage to the Most Holy Sacrament of the Altar.

Three of Mr. and Mrs. E.—'s sons have become Oratorians; and a short time ago their little daughter Mary having become dangerously ill, Our Lady of Lourdes was invoked, and, appearing visibly to the child cured her instantaneously. Mrs. E.—'s sister was also converted to Catholicity, and is now a member of the Congregation of the Ladies of the Sacred Heart in Paris. Quite recently this interesting family visited Rome and received the heartfelt, paternal blessing of His Holiness Leo XIII. To crown their spiritual favors, their diocesan Bishop permits the Blessed Sacrament to be kept in their domestic chapel.—Western Watchman.

RELIGION IN THE PUBLIC SCHOOLS.

Cardinal Gibbons Tells What Should be Its Character and Its Limitations.

His Eminence James Cardinal Gibbons has written these notes for Public Opinion:—

I am persuaded that the popular errors now existing in reference to education, spring from an incorrect notion of that term. To educate means to bring out, to develop the intellectual, moral, and religious faculties of the soul. Education, therefore, has implication of moral and religious training, but not an imperfect and defective system. According to Webster's definition, to educate is "to instill into the mind principles of art, science, morals, religion and behavior." "To accustom," he says, "in the arts is important; in religion, indispensable."

It is, indeed, eminently useful that the intellect of our youth should be developed, and that they should be made familiar with those branches of knowledge which they are afterwards likely to pursue. They can then go forth into the world gifted with a well-furnished mind and armed with a lever by which the may elevate themselves in the social scale, and become valuable members of society. It is most desirable, also, that they should, in the course of their studies, be made acquainted with the history of our country, with the origin and principles of its government, and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civil rights and duties, and contribute to make them enlightened citizens and devoted patriots.

But it is not enough for children to have a secular education; they must receive a religious training. Indeed, religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time. The little child that is familiar with the Christian catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosopher of pagan antiquity, or even than many of the so-called philosophers of our own times. He has mastered the great problem of life. He knows his origin, his sublime destiny, and the means of attaining it—a knowledge that no human science can impart without the light of Revelation.

God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind; by moral training we direct the heart.

It is not sufficient, therefore, to know how to read and write, to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four; we must practically learn, also, the great distance between time and eternity. The knowledge of book-keeping is not sufficient unless we are taught, also, how to balance our accounts daily between our conscience and our God. It will profit us little to understand all about the diurnal and annual motions of the earth, unless we add to this science some heavenly astronomy. We should know and feel that our future home is beyond the stars in heaven and that, if we lead a virtuous life here, we shall "shine as stars for all eternity."

We want our children to receive an education that will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires, of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But it is not more important to learn something of the King of Kings who created all those kingdoms and by whom kings reign? Is it not more important to study the Uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and glides the clouds?

If, indeed, our soul were to die with the body, if we had no existence beyond the grave, if we had no account to render to God for our actions, we might more easily dispense with religion in our schools. Though even when Christian morality would be a true source

of temporal blessings; for, as the Apostle teaches, "Piety is profitable to all things, having promise of the life that now is, and of that which is to come."

But our youth cherish the hope of one day becoming citizens of heaven as well as of this land. And, as they can not be good citizens of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practise the laws of God. Now, it is only by good religious education that we learn to know and to fulfill our duties toward our Creator.

The religious and the secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties, to foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast feeds not only its head, but permeates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children must go hand in hand, otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing.

Piety is not to be put on as a holiday dress to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated?

Guzot, an eminent Protestant writer of France, expresses himself so clearly and forcibly on this point that I cannot forbear quoting his words: "In order," he says, "to make popular education truly good and actually useful, it must be fundamentally religious. . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study nor an exercise to be restricted to a certain place or a certain hour. It is a faith and a law, which ought to be felt everywhere, and which, after this manner alone can exercise all its beneficial influence upon the mind and the soul."

In this country the citizen happily enjoys the largest liberty, and I should be sorry to see his freedom lessened or infringed. But the wider the liberty the more effort should be made the safeguards to prevent it from being abused and degenerating into license. To keep the social body within its orbit, the centrifugal force of religion should counter-balance the centrifugal motion of free thought. The ship that is to sail on a rough sea and before strong winds should be well ballasted. The only efficient way to preserve the blessings of freedom within legitimate bounds is to inculcate in the mind of youth while at school the virtues of right, justice, honesty, temperance, self-denial, and those other fundamental duties comprised in the Christian code of morals.

The catechetical instructions given once a week in our Sunday-school, though productive of very beneficial results, are insufficient to supply the religious want of our children. It is important that they should breathe every day a healthy atmosphere in schools in which not only is the mind enlightened, but the seeds of Christian faith, piety and sound morality are sown and cultivated and irrigated.

The combination of religious and secular education is easily accomplished in denominational schools. To what extent religion may be taught in the public schools without infringing the rights and wounding the conscience of some of the pupils is a grave problem beset with difficulties, and very hard to be solved, inasmuch as those schools are usually attended by children belonging to the various Christian denominations, by Jews also, and even by those who profess no religion whatever.

May God inspire the guardians of youth so discharge their responsible duties with credit to themselves, with satisfaction to their parents, and with a conscientious regard for the religious rights of the pupils confided to them.

OFF FOR IRELAND.

Presentation of an Address to Rev. Father O'Donnell.

A large number of the Holy Name society and members of the O.M.B.A. of St. Mary's parish, assembled at the presbytery the other evening to bid good-bye to the Rev. P. F. O'Donnell who sailed by the Parisian on a trip to Ireland. The following address was read by Mr. John Heffernan:—

REVEREND AND DEAR FATHER,—We, the undersigned, representing the Holy Name society and branch 54 of the O.M.B.A., meet you to-night with feelings of joy and sorrow, joy to know that you are going to visit that land that we all love so well and sorrow to know that we will be deprived of your ministrations for some time to come. But in the meantime we hope and pray that God in His infinite mercy will safely guard the ship that carries you over the deep, and that you may return to us with renewed health and vigor, and that your pleasures may be all that we wish you. We promise that our prayers will go up daily for your comfort until the happy day when you will be again amongst us.

Signed, on behalf of the Holy Name society, John Dillon, Dr. Prendergast, D. Murray, James Madden, John Heffernan, Thos. Heffernan, and for the O.M.B.A. by John J. Moran, Thos. McDonnell, and E. O. Dowd.

A pleasant hour was spent in conversation with the Rev. pastor Father Salmon. The gentlemen present separated at a late hour, sorry to part, but in hopes of soon meeting again.

Another Belgian priest is about to follow in the footsteps of Father Damien. The Belgian papers state that Father Valentine Franks, of Willebroek, in the Diocese of Mechlin, has just been ordained priest, and intended to embark on July 6 at Le Havre for the Sandwich Isles. He will probably be sent to replace Father Damien at Molekai.

PILGRIMS OF ST. PATRICK'S

To the Shrine of St. Ann at Varennes, Thursday—A Miraculous Cure Reported.

The annual pilgrimage of St. Patrick's congregation to the shrine of St. Ann at Varennes took place on Thursday last, and was largely attended, over 1,500 persons being present, the majority being ladies and children. The steamers Three Rivers and Cultivator, which had the conveyance of the pilgrims, were lashed together and left the Jacques Cartier wharf shortly after 10 a.m. After a short and pleasant sail down the river Varennes was reached about 11 o'clock, when the pilgrims disembarked and proceeded to the handsome and commodious parish church. The sacred edifice, which was beautifully decorated, was filled to the doors. Mass was celebrated and Holy Communion distributed, Rev. Father Laliberte officiating. Then followed the veneration of the relics of St. Ann, Rev. Father James Callaghan officiating. A choir composed of the young lady pupils of St. Patrick's school assisted at the service; St. Patrick's school assisted at the service; St. A. Fowler, organist of St. Patrick's church.

After mass there was an adjournment for dinner and the pilgrims were at liberty until 3 o'clock. At that hour the pilgrims again assembled in the church and the sermon of the day was preached by the Rev. James Callaghan. In the course of his eloquent effort he showed the dignity of St. Ann by stating that she was the mother of the Immaculate Virgin Mary and the grandmother of the Incarnate Word. She presided with care over the infant years of the Virgin mother; though she loved tenderly the little child of three years, yet she parted with her and gave her over to God in the service of the altar in the temple of Jerusalem. There, gentlemen pointed out St. Ann as the model of Christian mothers, and inculcated that the child is what the mother makes it. He related the origin of the wonderful pilgrimage of St. Ann de Varennes and described the beautiful painting of St. Ann in the attitude of teaching her daughter and which exposed to public veneration, in what is called the miraculous shrine, a short distance from the church. The picture represents the occupation of a devoted mother, whose vocation it is to bring forth and educate their offspring in the knowledge of truth and the practice of every religious virtue. He commended calling down on all present and upon their living and departed friends the blessing of St. Ann and of the whole court of Heaven, and by reading a solemn act of consecration to St. Ann, in which all joined with enthusiasm.

Solemn Benediction and the distribution of Holy Communion followed, Rev. Father Tolberg, pastor of Varennes, being the celebrant, after which a procession was formed to the miraculous shrine where devotional exercises again were held. The start for home was made after 5 o'clock. The trip was most enjoyable, the young ladies' choir and others contributing sacred songs and music suitable to the occasion. Montreal was reached at 7 o'clock when all departed for their homes happy with the feeling that they had spent a most profitable day in the advancement of their spiritual and temporal wants. Amongst those present were the Rev. Father Martin O'Connell, Rev. Father Denis and other reverend gentlemen.

The pilgrimage was under the direction of Rev. James Callaghan, of St. Patrick's, who was most untiring in his efforts towards its promotion, and to his energy is due the success of the undertaking. The Rev. father was throughout the day the central figure in all the ceremonies; he was kept busy, but found time for an encouraging word for nearly every body on board. In the arrangements he was ably assisted by a committee of young gentlemen from the Catholic Young Men's society, and composed of the following:—Messrs. Thomas Britz, Geo. J. McAnally, James Nebbis, Jas. P. McAnally, J.A. Rowan, John Patterson, J. Shepard.

A MIRACULOUS CURE.

There is reported, as a result of the pilgrimage, what seems to be a most miraculous cure. An old lady, well known in the city, has been suffering for the past seven years from a stiffness of the neck, which entirely impeded her moving it without tearing her whole body. During the celebration of Mass yesterday she suddenly discovered that she was able to move her neck with the utmost facility. The news spread rapidly and all talked of the event.

The New Orleans Picayune publishes an interesting account of Brother Joseph, an assistant to the saintly Father Damien in his work at the leper settlement. Brother Joseph served through the late civil war with honor and was received into the Church in 1878. For the past two or three years Mr. Ira Dutton, as he was known in the world, has devoted himself to the work of blinding the sores of the afflicted lepers.

The address of the French Catholics to the Holy Father beautiful by concludes with these words: "We ask God that your Holiness may behold the day of reparation. We love to think that like St. Leo the Great, who saved Rome from the ravages of Attila; like St. Leo IX., who preserved Rome from German oppression; like Leo X., who made Rome the centre of letters and arts, Leo XIII. will also be the vanguard of the barbarian and the benefactor of his country."

The Holy Father in his letter to the Bishop of Oporto, Portugal, thanks the Catholic Congress for the letter recently forwarded him. Especially does Pope Leo note that the principal solicitude of the Congress was in reiterating the claim for the liberty which is necessary to the dignity of the Supreme Ministry exercised by the Supreme Pontiff. New was his Holiness less satisfied with the affectionate words manifesting docility of mind and the resolution of obedience to everything that comes from the magistracy and authority of the Apostolic See.